# THE PACIFIC CHURCHMAN

VOLUME LVII | SAN FRANCISCO, JUNE, 1922 | NUMBER 11

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### at Asilomar, July 20-27, 1922

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BUSINESS MANAGER

Frederick H. Avery, 330 Sansome Street, San Francisco


## Building a Sound Foundation for the Church

In this season of the Church year when we are reaffirming our belief in the Church and teaching our young people the true nature of the Church and her foundations, it is most important that we should build upon a firm foundation. There is a danger, as Bishop Parsons once pointed out to a conference of Sunday School teachers, in so teaching the story of the floating axe that when the child grows up and learns the story in its relation to the new Biblical interpretation, the young person's whole faith will sink with the axe.

Dean Hodges begins his book, "The Episcopal Church, Its Faith and Order," with the significant sentence: "The Episcopal Church stands on the foundation of the Bible." How important it is, therefore, that we should teach our people thoroughly about this foundation. Herein lies a serious responsibility upon our clergy. The following editorial in a recent number of "The Churchman" is so timely and constructively helpful that it deserves a wide publication throughout the Church press. We commend it to our clergy and lay readers, with the hope that they will avail themselves of every opportunity for a closer study of the Bible and especially at our coming Summer Schools.

Rectors to whom the results of textual and the higher criticism of the Bible have been familiar for a generation, express surprise today over the fact that everybody doesn't know what the clergy believe about the Bible, and that they are credited with holding views of inspiration which few clergymen hold. The clergy resent the attitude of certain college professors towards the churches. These professors, in dealing with Christianity, seem to be setting up straw men for the sake of knocking them down and to laugh at them when they are prostrate. To be sure these straw men are only caricatures. They do not correspond to the beliefs and teachings of any intelligent minister or layman.

Nothing too strong can be said in condemnation of the attitude of these teachers towards current Christianity. They are taking an unfair advantage of their position. They are undermining the faith of young men and women without having familiarized themselves with the actual teaching of the Church at which they have been aiming poisonous little shafts of ridicule and damaging innuendoes. We know this to be the fact.

But may not the clergy themselves be partly responsible for the damage which some of the teachers in our universities have contrived to do? For we can not but believe that if our rectors had been as courageous and sincere in their teachings of the Bible as they ought to have been, the faith of young people when they go to college would not be as vulnerable as it has proved to be. How many rectors have told their parishioners frankly from the pulpit what kind of book the Bible is, how it was fashioned, what has been the history of the progressive revelation of God? Would there be as much perplexity, as many false deductions in the minds of people who are still trying to build their faith, erect ethical theories and rules of conduct upon isolated texts in the New Testament, when textual criticism may have proved that some of those pasages are spurious or do not mean what they seem to say? We are familiar with the one striking objection to frankness in these matters in the pulpit. The fear of disturbing the faith of parishioners has sapped the courage of a good many rectors. They are afraid that the truth will be misunderstood. We must all respect that precious anxiety which every rector feels for the safety of those committed to his care. But sincerity need not be tactless. It can avoid being clever and disdainful. But pastors, we are confident, have leaned over backwards in their fear of hurting some body's faith. The result of their anxiety has been that they have lost the intellectual respect of the young. Laymen are going outside the churches to learn what the clergy have tried to conceal, and these laymen think that the clergy are ignorant. They think of us as sheltered and innocent and are afraid to shock us even by asking us questions. They flatter themselves that what they think about the Bible is heretical, when those same opinions were taught a generation ago to their rector in his theological seminary.

Some damage may be done by the frankness of the clergy. But that damage has already been done by perfect frankness in the college room and elsewhere. The time has come when it will pay the clergy to be truthful and outspoken, and they ought to be outspoken on Sunday mornings, for the people who need most to be informed on what the Church does and does not teach about the Bible, do not attend Bible classes. There ought to be a better informed Christian public opinion ,and such public opinion can be determined not by what is whispered in small Bible classes or on Monday afternoons in clerical clubs, but what is openly said in the pulpit.

There have been springing up in America, during the last decade, like mushrooms in the night, Bible institutes. Some of these institutes conduct correspondence courses to which hundreds of thousands of people subscribe. The men who are conducting some of these institutes are lamentably ignorant about the Bible, yet they are answering by the thousands, questions that are being sent in from the villages and even from our large cities by people who want to know what the Bible teaches as regards faith and conduct. These questions are being answered by men who know little of the history of the Bible; and they condemn what the scholars have contributed to our knowledge of the Scriptures. These institutes and popular lectures have a vastly greater influence than do our intelligent rectors ,because these institutes frankly proclaim their thoughts, while our rectors frequently conceal the truth. Something must be done to counteract the damaging effect of the popular handling of the Scriptures. It has proved far less dangerous for the clergy to teach the truth they know than to conceal it for fear of hurting somebody's faith. The faith of the Church is, after all, not so shaky and feeble a thing that it must avoid the light. Nor was the truth ever delivered into our hands as a deposit that must be fearfully hid away. It is amply able to take care of itself, provided we yield to it the loyalty of sincerity. When anxious rectors say that the truth might undermine the faith of their people, they are taking themselves too seriously and the truth not seriously enough. Never, in all the long centuries of its use, has the Bible stood upon firmer ground than it does today. Never has its great central message of salvation fo ra race misled by false gods and blinded by sin, rung clearer and sweeter than it does today. God is not afraid, we are quite sure, lest we be insincere. What He fears is our indirection, and perhaps He fears most of all the zeal of ignorant men, unfitted to teach, who are shouting from the housetops a message undtsiurbed by facts.

## Must Be Intelligent

Something must be done to get the laity to subscribe for the Church papers and magazines, as wel as to purchase for their libraries some of the many most useful books by the best minds of the Church. The lay people of the Church must be intelligent as to the mind and the activities of the American Church.—The

# Diocese of California

## Appointments of the Bishop Coadjutor

**JUNE, 1922**

4. San Mateo — Cathedral (afternoon)
11. Ross

## Intercession Box

**"It is not by paces but by prayers that God is come at."—Bishop Andrewes.**

**THINK AND THANK**

1. For the opening of the new rectory for All Saints' Parish, San Francisco.
2. For the legacies of $10,000 to the Old Ladies' Home and $5000 to St. Luke's Hospital, added to her munificent gifts while living, of the late Mrs. Mary Elizabeth Nelson.
3. For helpful meetings of the three convocations of the Diocese.
4. For the library left for the use of the clergy by the late Rev. Henry Howitt.
5. For the successful conference of the southern part of the Province of the Pacific, held at Santa Barbara.
6. For the effective propaganda of Church information and education under the auspices of the Presiding Bishop and Council.

**ASK IN FAITH, NOTHING WAVERING**

1. For a blessing upon the Asilomar Conference.
2. For wide response to the efforts of the Diocesan Committee to make much of the Whitsuntide and other Ember Seasons in the interest of the ministry.
3. For prayerful preparation throughout the Church for the coming General Convention.
4. For the right filling of several vacancies in the Diocese.
5. For the right guidance in the revival of the Cathedral building enterprise.
6. For the remembrance of Church devotions and duties by our holiday-seekers.

## Personals and Diocesan Notes

Bishop Parsons will leave for an extended trip East the middle of June.

The Rev. Dr. deMattos will supply at St. Luke's Church, Long Beach, California, during the month of July.

Dr. Powell gave the eulogy for "The Soldier Dead" on the battleship "California," outside the Golden Gate on Memorial Day.

Bishop Stevens will occupy the pulpit at St. Mark's Church, Berkeley, in July, during the vacation of the rector, the Rev. W. R. H. Hodgkin.

The Rev. Mr. Montgomery will spend his vacation East, after which he will take up his residence in Stockton, as the rector of St. John's Church.

The Rev. Henry C. B. Thomas, vicar in charge of the Church of St. Mary the Virgin, San Francisco, was ordained to the priesthood on May 31, at 10:00 a. m., by Bishop Nichols. Bishop Parsons preached the ordination sermon.

A special musical service was given in Grace Cathedral on Sunday, May 21, at 4:00 p. m., at which the participating organists were Mr. Warren Allen, Mr. Wheeler Beckett, Mr. Benjamin S. Moore and Mr. William W. Carruth. An address was given on the subject, "The Ministry of Music," by Rev. W. W. Jennings, rector of St. Luke's Church, San Francisco.

The ordination of the graduates of the Divinity School will be held in Grace Cathedral on Wednesday, June 7, the preacher being the Rt. Rev. Edward L. Parsons, D. D. The alumni service will be held at 5:00 p. m., and the alumni dinner at the Divinity School at 6:30, at which the toastmaster will be the Rev. J. O. Lincoln, D. D., and the guest of honor and speaker, the Rev. Alexander Allen, rector of St. Paul's Church, Oakland, California.

The Annual Lenten Offering Service and Sunday School Rally will be held at Trinity Church, San Francisco at 3:00 p. m. on Whitsun Day, June 4. Bishop Parsons will give an address.

The San Francisco local assembly of the Brotherhood of St. Andrew held an important meeting in Grace Chapel on Tuesday evening, May 23. Addresses were made by Mr. John D. Alexander and Mr. Edward A. Shields, traveling secretaries.

## The Late Henry Howitt, Presbyter

Second in seniority of ordination of the clergy list of the Diocese of California and approaching four score and ten years in age, was the late Rev. Henry Howitt, Rector Emeritus of the Church of Our Savior, Mill Valley. Ordained to the Dioconate in 1865 and to the priesthood in 1868 by the Bishop of Adelaide he was received into this Diocese October 7, 1887. First serving at St. James, Sonora, he was for a while an assistant at St. John's, San Francisco, and in 1892 he began with the new Mission in Mill Valley, and upon its organization as the Parish of our Savior, became its rector in 1903 continuing as such until 1917 when he was made Recor Emeritus. His long association with his Mill Valley people furnished a mutual attachment, rare both in its official tenure covering a full generation, and in the appreciation and fine thought for him on the part of the congregation. They were in every way considerate of his age and service and continued to him the use of the parsonage until his death.

As a book lover of the old school the walls of his parsonage gave him problems of space for his ever crowding library and his companionship with his volumes only added to the zest of his comradeship with his parishoners and friends. But in its qualification for his contributions through many years to the columns of "The Pacific Churchman" as accrediting the true genius of our book reviewer, he will be notably missed. Publishers recognized his acumen and his comments were often quoted in their advertisements. Where there was honey in any new flower of literature he seemed to find it and when there was not he seemed to know that by instinct. Always fair and courteous if on accasion puncturing folly, his pen has dropped from a rarely practiced hand.

The funeral service was held in the Church he loved so well, filled with parishioners and friends, Bishop Nichols and the Rector, the Rev. Leslie C. Kelley officiating and the Rev. F. H. Church and the Rev. Ernest Bradley being in the Chancel.

## A Student Pastor for the University of California

On the recommendation of the Department of Religious Education, the Presiding Bishop and Council made an appropriation to assist the Diocese of California in maintaining a student pastor at the University.

With this action the Department of Religious Education is now assisting in maintaining one student pastor in each of the eight provinces. These men are called "student inquirers." While each pastor is at work in his particular institution, he is using his field as a basis of investigation. Such questions as the following are considered by these eight pastors with the hope that conclusions may be reached that will be of value to all clergymen working with students:

How much time can be secured from students for classes and discussion?

What religious subjects command the interests of students?

How shall the Christian message be interpreted to meet the needs of modern students?

How can missionaries, ministers and Church workers be recruited?

What are the best ways to command the help of the faculty members who are Churchmen?

These are only a few of the questions under consideration.

The new student pastor at the University of California will have two objectives. He will aim to know personally every one of the 1604 students who have registered as connected with the Episcopal Church; he will develop the unit of the National Student Council which is known as the St. Mark's Society; he will provide study and discussion classes and be on the constant watch for those young men and women who show an interest in the Church and a capacity for leadership in her work as ministers, missionaries or workers.

The second aspect of his task will be co-operation with the student inquirers of the seven other provinces. He will meet with them several times each year and discuss the answers to the questions studied by the inquirers as represented above.

Bishop Parsons' outline of the task was inspiring. In the request for an appropriation he says: "The Universtiy is the largest in the country. It offers a very wonderful field for the study of student life in great universities. In addition it has the idiosyncracies and special characteristics of the Pacific Coast so that it seems a peculiarly faovrable and strategic point for an inquirer. I have felt that the man who takes this position would be not only chaplain for the students at Berkeley and have that as his special field for the study of the student problem but that he would also be in an admirable position to take leadership in the whole student work at California."

# Diocesan Council for 1922

Rt. Rev. William Ford Nichols, D. D., Bishop
Rt. Rev. Edward Lambe Parsons, D. D., Bishop Coadjutor
Rev. Britton D. Weigle, Executive Secretary
Mr. Frederic M. Lee, Treasurer

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| Mr. Victor J. Robertson | | Mr. Alfred Auze |

## The Diocesan Council

The Diocesan Council held its last meeting of the spring on Friday, May 12 at the Diocesan House.

The first matter of importance was a discussion of the Nation-wide Campaign Quota, which must be fixed this year for the triennium. After discussion it was referred to the Department of Revenue for further consideration.

Reports were made from the several departments. The subject of minimum salaries for the clergy in the Diocese was discussed and a resolution passed to uphold the present minimum.

Dean L. B. Thomas reported on the progress of the Asilomar conference and the council pledged its strong support of the same.

Bishop Nichols reported for the Department of Institutions, making a special plea for stronger support of St. Luke's Hospital.

A letter of resignation from the Rev. Hugh E. Montgomery, who has become rector of St. John's Church, Stockton, was read. A resolution of regret at his leaving, together with warm appreciation of his services to the Diocese and best wishes, was unanimously adopted.

The Rev. G. H. B. Wright was elected as a Council member to fill the vacancy caused by Rev. Mr. Montgomery's resignation.

Mr. F. M. Lee reported for the Department of Revenue and offered resolutions regarding the increase of N. W. C. pledges and providing for special contributions and direct appeals.

The Council approved of the Near East appeals.

Mrs. Sheridan and Miss Mary Williams were elected as representatives for the Church Service League at the next general convention.

B. D. WEIGLE, Secretary.

## A Jubilee Fallow Year

Bishop Nichols has made a request of the Standing Committee of the Diocese, and has been granted their approval and consent to a leave of absence from the Diocese for a year immediately following the General Convocation at Portland next September. The following communication and resolution will explain the meaning of the caption which Bishop Nichols has termed "A Jubilee Fallow Year."

My Dear Members of the Standing Committee:

At the end of twenty-five years of my Episcopate at my request you accorded a most careful and helpful survey of the Diocese. For the rounding out of thirty years you graciously seconded my wish for a Bishop-Coadjutor. In reaching that deliberate wish God has blessed us richly in the choice and in the progress of the Diocese. Coming coincidentally with the Nation-Wide Campaign and the new organization of the Church, the opportunities so afforded for larger resource and efficiency of development have been promptly and notably fostered and grasped. And in the alert administration the actuating hope I expressed at the time, that is, that the maximizing opportunities might not linger around minimizing energy of age, has been happily realized ,to say nothing of the personal relief. For all which my heart is full of gratitude to God.

The coming June will carry me, if I live, into the fiftieth year of my ministry, as well as into the thirty-third of my Episcopate. If I can shape my responsibilities so that they will not suffer and that it may not involve pecuniary questions to the Diocese or the official burdening of others—and some study of the situation leads me to believe that such an adjustment is practicable—I am venturing, under the provisions of Canon 17, Section I to ask your approval and consent to a leave of absence from the Diocese. Should this request receive your favorable consideration, my thought would be to begin such a leave immediately after the General Convention of the coming September and to be absent not longer than one year from that time and it may be a shorter period. I would propose to spend some of the time in visiting my children and in travel and recreation. But my earnest desire would be to make more of such an absence than a personal vacation. And not the least object in my submitting the plan to you is in the consciousness of closing years and closing ears to find as suggested by the fallow land of the jubilee year of old, a sabbatical period more or less free to "think things over." Resuming my duties, if God will, after such an interval, my prayer and trust would be to interpret it into an advantage for such duties.

Bespeaking as ever all brotherly frankness in any discussion of this proposal and with offectionate appreciation of what our happy comradeship in the Church has ever been to me, I am,

Yours very faithfully,
WILLIAM F. NICHOLS.

May 8, 1922.

At a regular meeting of the Standing Committee of the Diocese, held in San Francisco, Tuesday, May 9, 1922, the members heartily and unanimously acquiesced in the above request of our beloved Bishop, and in the spirit of deep thanksgiving and loyal appreciation for the signal service he has rendered to the Church in this Diocese, and with affectionate regard, they extend to him their best wishes for this enjoyable jubilee fallow year, bidding him Godspeed on his travels, with the prayer that he will return to our midst benefited and refreshed in every way.

THE STANDING COMMITTEE.
A. W. Noel Porter, Secretary.

## Confirmation at St. John's

In evidence of the pastoral power in consecrated personality, directed in churchly ways, to promote the Kingdom of God, twenty-one persons were confirmed by Bishop Parsons at St. John's, San Francisco, on the evening of Ascension Day. This is the largest class confirmed at St. John's during the last twenty-one years and the second class confirmed during the first year of the Rev. Dr. F. Sandeman De Mattos' rectorate. The presence of a large congregation, of a choir of twenty-one and of a majority of the vestry further marks St. John's as approaching its spiritual majority under the rector's inspirational leadership.

It was the writer's privilege to join with Rev. F. W. Moore in attendance on this memorable Ascension Day service.

—W. M. BOURS.

## The Quarter at Church

An instance of momentary success in the collection has been noted when the minister published the following soliloquy in the congregational calendar: "I am but 25 cents. I'm too small to buy a quart of oil; I'm too small to buy one-half pound of candy; I'm too small to buy a ticket to a good movie show; I'm even too small to buy a box of undectable rouge; but most people think I'm 'some money' when I come to church."—The Christian Register (Boston).

## Convocation of San Jose

The Convocation of San Jose met May 16 and 17 at All Saints' Church, Watsonville, Rev. B. H. Jones, rector. The day was ideal, beginning with a celebration of the Holy Communion, at which the Rev. H. Montgomery was the celebrant and preacher, assisted by Rev. W. Brewer, dean of the Convocation, and the rector. Mr. Montgomery gave a helpful address based on the text "Though I am sometimes afraid, yet I put my trust in Him."

After service the clergy met in quiet conference with Bishop Parsons. While the clergy were thus employed, the lady delegates retired to the rectory, where Mrs. Battershill, wife of the rector of Pacific Grove, entertained them with piano selections, the time passing all too soon till the lunch hour. Luncheon was served by Mrs. Hudson in her beautiful and spacious home, everybody doing justice to the delicious things provided. A most pleasing event then took place when the Rev. H. Montgomery was presented with a silver-mounted fountain pen and pencil, the gifts of his brother clergy of the Convocation. Mr. Montgomery will be greatly missed but the good wishes of one and all go with him as he enters upon his new work in the parish of St. John's, Stockton.

The Rev. Dr. Porter of San Jose was the unanimous selection as dean of the Convocation in succession to the Rev. W. A. Brewer, who retires from office after many years of faithful and loving service.

At the afternoon session Bishop Parsons gave a most interesting review of "The Prayer Book Revision," and the missionaries reported the activities in their fields.

At the evening session Mr. John D. Alexander spoke on "Men's Work in the Church," and Rev. B. D. Weigle spoke on "The Week-day Church Schools." Deaconess Booz gave a report of the Conference of the Young People's Fellowship, which was held in the afternoon.

Wednesday morning the sessions closed with the celebration of Holy Communion, the Rev. W. Ford of Paso Robles giving a very practical address. The Rev. and Mrs. Jones are to be congratulated upon the way in which they contributed to the success of the Convocation, so ably assisted by the kindly people of their parish.

ONE OF THE DELEGATES.

## Spring Meeting of the Convocation of San Francisco

The spring meeting of the Convocation of San Francisco was held at St. Stephen's Church, Rev. George H. B. Wright, Rector, on Tuesday, May 23, The Holy Communion was celebrated by the Dean assisted by the Rector.

A most profitable Quiet Hour was conducted by Bishop Parsons, who stressed the importance of a consistent devotion to reading along constructive lines. It is well to adopt a particular aspect of theological study, according to one's choice, and adhere to it conscientiously. It is a mistake to fritter away time in mere desultory reading. Many practical suggestions came out of the discussion which ensued. The concensus of opinion was that the morning hours were better for real study than the late hour of the night, although some find that concentration is more easily achieved at the latter time.

The Convocation was called to order at 12, when business was organized. The Secretary's report was read and the Treasurer's accounting showed a reverse balance, which was fully met by the payment of dues by some of the parishes and missions. On motion a committee was appointed to revise the order of proceedings so as to have the business meeting in the evening, when vestrymen and delegates will be better able to attend.

The luncheon, furnished by the ladies of St. Stephen's was an occasion of delightful fellowship. On motion of the Rev. H. S. Hanson a vote of thanks to the ladies was carried with every mark of appreciation.

The afternoon session convened at 2 p. m. when the Rev. Dr. Buttrum spoke on Marin County Problems and Prospects. He stressed the importance of an arrangement for services at several of the summer resorts, and suggested that the "hikers" from San Francisco should have some spiritual attention. The Rev. Doctor's recommendation that Marin should have a Convocation of its own inspired a resolution for the appointment of a committee to consider the question and report at the Fall Meeting.

"Our Church Institutions" was the subject of a general survey by the Reverend Bishop Nichols, who gave a most interesting account of the history and development of the different institutions of the Diocese and the problems associated with the launching and the caring for them.

The Venerable Archdeacon Dennen, of Boston, spoke well on the importance of aggressive work among our Church boys. He recommended the Knights of Sir Galahad as an organization which would serve well the purpose of constructive effort in this respect.

The afternoon closed with a thoughtful and helpful address by Bishop Nichols on "Some Ember Thoughts." He emphasized the importance of vocation among the young women of the Church as well as striving earnestly for an increase of candidates for the Ministry.

At the evening session, Bishop Parsons spoke on the Revision of the Prayer Book, taking up the salient features of the Commission's third report, which will come up for consideration at the General Convention at Portland this fall. So lucid were the Bishop's explanations that there were few, if any, who did not feel that revision means enrichment, and that The American Church will have a Prayer Book which will prove to be a genuine help to the public devotions of our Church.

The Rev. B. D. Weigle spoke well on Social Service and Religious Education, and outlined the developments and hopes of the two commissions which will have these departments in hand at the General Convention.

The feeling generally expressed is that the Spring Meeting of the Convocation was decidedly worth while.

## The Convocation of Oakland

The Convocation of Oakland met at St. Edmund's Church, Richmond, on Wednesday, May 24. It was a time of great rejoicing in which the Convocation joined with the Rev. Mr. Hadlow and his Richmond congregation in their new church and parish house.

The opening service was very well attended, and afterwards Bishop Parsons conducted a meeting with the clergy. The topic of discussion was "Study" and the Bishop outlined several plans whereby the clergy might study more and to better advantage. He laid special stress on the need of study other than that for sermons. An opportunity was given for each of the clergy to speak of his own experience. The meeting closed with silent and extemporary praper.

The Woman's Auxiliary of the Convocation was addressed by Miss Truan, a charming, cultured young English woman from the Near East, where she had been engaged mothering the homeless, starving and naked Armenian children. She gave a most stirring address, telling of the horrible atrocities and terrible cruelties practiced by the Turks. She told of six Armenian girls who had been crucified because they would not renounce Jesus Christ. She beheld with her own eyes little babies thrown into the air by the Turks and caught on their bayonets; and she said that the one cry of those joyless, starving children was "Mother, mother, give us bread!" The speaker pleaded with us as Christians to compel the cruel, cowardly Turk to stop these outrages.

About one hundred and fifty people sat down to an excellent luncheon prepared by the Richmond ladies.

All the parishes and mission were well represented, and most of the delegates were present. The afternoon hours were taken up with reports of missionaries and the following addresses:

The Rev. L. B. Thomas spoke earnestly of the effort being made by the Summer Vacation Conference Committee to have a banner attendance at Asilomar this year .He stated that the Conference was no longer an experiment and that this year, owing to the Convention coming to our coast we should have more people of national reputation on the faculty than we had ever had before. Mr. Thomas urged every parish and mission to send a delegation.

Work among men and boys was represented by Mr. Shields and Mr. Alexander, secretaries of the Brotherhood of St. Andrew. Mr. Shields said that too much of the work of the Church was delegated to women, and that if men were given a big enough job they would do it. Mr. Alexander spoke of the need of leaders among men, and the prayer life an essential in bringing men to Christ.

The Young People's Fellowship was presented by Miss Stirziker of St. Peter's Oakland, and Miss Ruth Knudson of St. Mark's Berkeley. Miss Stirziker made a most pleasing address and although quite a young girl showed her deep Christian character, and thorough understanding of the need of young people for Christ. Her one plea was that the Church would place responsibility upon her young people, and let them show what they could do. Miss Knudson spoke most sincerely of the work of the Young People's Fellowship, stressing particularly life-service for Christ, to which some of our young people have consecrated themselves. She also spoke of the fall conference to be held at San Anselmo by the Y. P. F.

"Ted" Mercer of the Mercer Hadley Mission gave a stirring address on "The Meaning of Church Membership," and said in part that it meant being loyal to Christ. The prayer-book is not enough —we must get the New Testament and read it. He deplored the lack of reverence and discipline in the home, and spoke of the coldness of a good many Episcopal Churches due to over much formalism. The speaker went on to say that we do not give our young people big enough jobs to do. We are spending too much money on cathedrals and churches while the poor starve. Vestries are made up of Godless men, and rectors need more love and sincerity in their hearts, more humility and courage, and should preach loyalty to the teachings of Christ.

Mr. F. M. Lee, the treasurer of the diocese, gave a most interesting report of the state of the finances for the Nation Wide Campaign, and stressed the fact that only one per cent of the missionary money raised in California us used for foreign missions and ninety-nine per cent is used for domestic missions.

In the evening a Missionary Mass Meeting was held at St. Edmunds, and the speakers included the Rev. J. Barrett, the Rev. W. A. Brewer, and Mr. W. W. Rommel.

RICHARD M. TRELEASE,
Secretary of the Convocation of Oakland.

## Church Publicity Conference in San Francisco June 13

A series of twelve publicity conferences will be held this year under the auspices of the national Department of Publicity. Last year there were three conferences, one in New York on June 21 and 22, one in St. Louis on June 28 and 29 and one in Salt Lake City from September 7 to 10. This year, in order that representatives of the various dioceses and districts may more conveniently attend, the number of conferences was increased and will be held according to the following schedule:

Tuesday, May 23—Richmond; St. Paul's Parish House.
Wednesday, May 24—Philadelphia; The Church House.
Friday, May 26—Boston; The Diocesan House.
Tuesday, May 30—Utica; Grace Church Parish House.
Wednesday, May 31—Cincinnati; Christ Church Parish House.
Friday, June 2—Atlanta; Cathedral Parish House.
Tuesday, June 6—Dallas; Cathedral Parish House.
Friday, June 9—Denver; St. Mark's Parish House.
**Tuesday, June 13—San Francisco; Grace Cathedral Chapel.**
Friday, June 16—Portland; The Diocesan Offices.
Wednesday, June 21—Minneapolis; St. Mark's Parish House.
Friday, June 23—Chicago; The Diocesan Offices.

The sessions will be at 9:00 a. m. and 2:00 p. m., except in Cincinnati, where the hours will be 11:30 a. m., 2:00 p. m. and 8:00 p. m.

The conferences will consist of diocesan representatives appointed by the bishops, but other persons actively interested in Church publicity are invited to attend and participate. At the conferences last year fifty-three dioceses and districts were represented. It is hoped that this year every diocese and district will have at least one representative present.

The purpose of holding these conferences is to afford an opportunity for the discussion of the practical problems of Church publicity which the publicity men in the field are facing and to discover in what way local and general headquarters can be mutually helpful. The conferences last year proved so successful that in each conference a resolution was unanimously adopted urging that similar conferences be held every year.

The San Francisco Publicity Conference will be held in Grace Cathedral Chapel on Tuesday, June 13, as noted above. There will be a celebration of the Holy Communion at 7:30 a. m. The morning session will be held at 9:00, and the afternoon session at 2:00. The evening session will be more general and the publicity representatives from the other denominations have been invited to this session.

The following is the proposed agenda for the Conference, which will be led by the Rev. Robert F. Gibson, executive secretary of the Publicity Department of the National Council:

1. Provinces: (a) What publicity organization desirable; (b) Co-operation; (c) Financing.
2. Diocesan and Parochial Organization: (a) Personnel; (b) Program and budget; (c) Co-operation.
3. The Church at Work: (a) Bulk distribution; (b) Local distribution; (c) Possible combinations.
4. Diocesan and parish papers: (a) Financing; (b) Circulation and distribution.
5. News Bureaus: (a) Organization; (b) Co-operation; (c) Correspondents of National News Bureau.
6. Advertising: (a) Methods; (b) Financing.
7. Promotion: (a) Of publicity as a branch of Church work; (b) Propaganda within the Church; (c) Propaganda among the unchurched.

## Camp Kirchhoffer for Older Church Boys

Camp Kirchhoffer will open its first annual course of intensive training in leadership for older Church boys on July 3, 1922, near Barton Flat, among the giant trees of California. The term of the camp is twelve days only—July 3 to 15—making attendance possible for almost any boy who desires to enroll. A program of absorbing interest will be presented by a sta.. of competent leaders.

Mr. John D. Alexander, field secretary of the Brotherhood of St. Andrew, will hold the position of camp director. Mr. Alexander is will known and much loved on the Pacific Coast.

The national organization of the Brotherhood of St. Andrew, with headquarters in Philadelphia, Pa., is also conducting five other similar camps scattered throughout the United States, namely, Camp Bonsall, near Philadelphia, July 17 to 29 (third year); Camp Houghteling, near Richfield, Wis., June 26 to July 8 (third year); Camp Tuttle, in the Missouri Ozarks, July 17 to 29 (second year); Camp Carleton, on Lake Erie, near Buffalo, N. Y., June 26 to July 8 (second year); and Camp John Wood, on the coast of Long Island, July 17 to 29 (first year).

Every Church boy who shows a talent for leadership should be given an opportunity to attend one of these training camps. The rate, which has been reduced to a minimum, is $15 for accommodations and meals during the camp period and a registration fee of $2.

## Program Announced for Social Service Conference

The arrangements for the second National Conference of the Social Service Workers of the Episcopal Church meeting from June 19 to 22, have made such headway that at last they can be announced.

The little town of Wickford, about twenty miles away from Providence, R. I., on Narrangansett Bay, has been chosen as the place. The Rt. Rev William T. Manning, Bishop of New York, will act as chaplain and the Corporate Communion will be held in this historic church. The quiet beauty of the New England country will be at its perfection and will make a beautiful setting for the conference.

The first regular meeting will be held in the Town Hall at 8 o'clock. Bishop Gailor, Bishop Perry, and Mr. Robert W. Kelso, president of the National Conference of Social Work will give a word of greeting. After the election of officers for the ensuing year the paper of the evening will be a report from a committee on Minimum Standards for Church Institutions, which was appointed at the National Conference last year. This report will be presented by the Very Rev. Elliott White, chairman.

The program in detail, with the names of the speakers as far as possible, will be as follows:

TUESDAY, June 20, 10:00 a. m.

1. What is the Plus that the Church has to Add to Secular Social Service? Mrs. John M. Glenn.
2. Rural Work: (a) In Practical Operation. Rev. F. D. Goodwin. (b) How Can We Co-operate with the Government, the Grange, etc., in the Local Community? (c) What must we do to develop the Rural Work? Rev. C. W. Whitmore.

AFTERNOON—Round Table Conference for any groups which desire them. No stated program.

8 p. m.—Preparation for Corporate Communion, Rt. Rev. William T. Manning, Bishop of New York, Chaplain.

WEDNESDAY, June 21, 7:30 a. m.—Corporate Communion, Bishop Manning, celebrant.

10:00 a. m.—The Policy and Program as Presented by the Department, introduced by the Executive Secretary. (a) How is it working? Miss Anne T. Vernon, Rev. Charles K. Gilbert, Rev. C. Rankin Barnes. (b) What of the Future? Rev. Robert P. Kreitler.

8:00 p. m.—What Contribution Has the Church to Make to the Problems Modern Industry Presents? (Speakers to be announced).

8:00 p. m.—A Model Discussion Group, led by T. H. P. Sailer, Ph.D.

THURSDAY, June 22, 10:00 a. m.—How Can We Co-ordinate with the Various Social Service Activities of Church Organizations with One Another and with Secular Agencies?

A report from a committee made up of representatives from all the national Church societies.

## A Representative Church

Under the above caption the local paper of Menlo Park recently gave a fine tribute to the ministry of the Rev. Hugh Montgomery during his rectorship at Trinity Church. The following passage is taken from the article:

The Rev. Hugh Montgomery, pastor of Trinity Episcopal Church for the past eight years, has accepted a call from a prominent church at Stockton and will leave for that place on May 10. Mr. Montgomery is highly esteemed by all classes in Menlo Park, irrespective of religious affiliations, and many are the expressions of regret heard on all sides by his friends who are loth to learn of his contemplated departure. During his pastorate Mr. Montgomery has built up a large membership in his church. His departure is a matter of deep regret with everyone.

Seeking to serve the parish and the community in every way possible, the Trinity Episcopal Church of Menlo Park has come to represent a great share of the religious life and activity of the community. The pastor, the Rev. H. E. Montgomery, and Deaconess Margaret Booz, are ready at any time to be of service to the people of Menlo Park; the list of Church activities includes a Sunday School, a playground run in connection with the Parish House, a library at the same esetablishment, a Young People's Fellowship and a Woman's Guild and Auxiliary composed of the ladies of the Church. In addition, the Rev. Mr. Montgomery is the scoutmaster of the Menlo Park troop of the Boy Scouts of America

The playground and Parish House of the Church is one of the recreational centers of the town. The playground is justly popular among the children of the town, being equipped with swings, slides, bars, a basketball court and other playground apparatus. A tennis court and swimming pool on the grounds are planned for the near future.

The Parish House contains a social hall where many of the town and Church gatherings are held. Last year specially selected and censored motion pictures were shown every week. They still form a part of the entertainment at many of the social meetings held there. The library of the house contains many of the latest works of fiction, contributed for the most part by people interested in the development of the house and its work. The books are loaned to a constantly increasing number of people. Books, both fiction and non-fiction, are acceptable by the library at any time.

# The Woman's Auxiliary

**PROVINCE OF THE PACIFIC**

Honorary President—Mrs. William Ford Nichols.
President—Mrs. Louis F. Monteagle, 2516 Pacific Avenue, San Francisco.
Vice-Presidents—Mrs. Thomas W. Kydd, 1615 Thirty-seventh Avenue, Seattle, Washington; Mrs. F. H. Touret, 120 West Idaho Street, Boise, Idaho; Mrs. L. L. Cory, 1028 S Street, Fresno, California.
Secretary and Treasurer—Mrs. Edgar L. Gilcreest, 1830 Gough Street, San Francisco.
Provincial Supply Secretary—Mrs. B. Marshall Wotkyns, 464 Bellefontaine Street, Pasadena, California.

**DIOCESE OF CALIFORNIA**

President—Mrs. L. C. Lance, 106 Upland, Berkeley.
Vice-Presidents—Mrs. H. C. Campbell, Sausalito; Mrs. J. H. Robertson, 25 Sixth Avenue, San Francisco; Mrs. H. C. Wyckoff, 409 East Third Street, Watsonville; Miss Helen Swayne, 1121 Bay Street, Alameda.
Recording Secretary—Mrs. Norman Livermore, 1045 Vallejo Street, San Francisco; Assistant—Miss Helen G. Barker, 2814 Pierce Street, San Francisco.
Corresponding Secretaries—Miss M. A. Hawley, 528 Twenty-seventh Street, Oakland; Mrs. D. C. Fessenden, 2844 Derby Street, Berkeley.
Educational Secretary—Mrs. C. Edward Holmes, Belvedere.
Treasurer—Mrs. C. H. White, 105 Cherry Street, San Francisco.
Chairman of Hospitality Committee—Mrs. Lloyd M. Robbins, 2203 Sacramento Street, San Francisco.
Treasurer of United Thank Offering—Miss Lena J. Gibbs, 3565 Washington Street, San Francisco.

There will be no Diocesan Meeting in June.

The May monthly meeting of the Woman's Auxiliary was held in Grace Chapel, Monday, May 1. Mrs. L. A. Lance was in the chair and sixteen branches responded to the roll call. Dr. H. H. Powell opened the meeting with prayer.

Miss M. A. Hawley announced that those branches whose Alaska boxes were to go to Klamath River were to send directly from their branches and that the committee on packing for Alaska would doubtless meet on May 16 and 17. Miss Hawley also announced the "Forty-second Report of California Branch of the Woman's Auxiliary" was now ready for distribution.

In the absence of our dearly beloved past president of California Branch and president of the Province of the Pacific, Mrs. Louis F. Monteagle, it was moved, seconded and unanimously carried that a letter be written expressing our love and regrets that she was not with us and trusting that all success attend the meeting of the Executive Council, New York City, and assuring her that a hearty welcome awaits her return home.

Mrs. Lance announced that Mrs. John H. Robertson had been apopinted on Bishop's Committee for Japanese Mission.

Deaconess Hodgkin spoke of "Summer Educational Work," outlining plan. Starting in an automobile the latter part of May for six weeks' tour they will visit small towns, holding religious classes. The deaconess said this was a new venture and good results were expected. Deaconess Hogdkin also spoke of St. Margaret's House, Berkeley; that since they took college girls in to board, it had been more of a boarding house than a religious school and that the board of trustees in order to create a religious atmosphere and make St. Margaret's House more of a religious center, had decided that only girls who were actively engaged in religious work of some kind—other than that of merely attending Church services on Sunday—were qualified to enroll and have the privileges afforded by St. Margaret's. This ruling is to apply to women of all denominations.

Mr. H. F. MacNair then addressed the meeting on St. John's University, Shanghai, China. A very interesting and graphic description followed, giving history, geographical situation, requirements and policy of the college, which stands on a par with any of our great American universities.

The grounds of St. John's are beautiful and cover about forty ar fifty acres, with ten or twelve large buildings and several smaller ones. Established in 1879 by a Jewish bishop along western lines, it gives a good liberal education. The president, Rev. F. L. H. Pott, D. D., has held this position twenty-nine years, having celebrated his twenty-fifth anniversary as its head just four years ago. They do not use any kind of force along religious lines or evangelical work—present Christianity from various points of view. They are confronted by the danger of scientific knowledge being imparted in such a way as to lead to materialism. As an offset against this they are endeavoring to train up young men in these studies in a Christian environment and under Christian influences. They want to show the young men of China that science and religion are not enemies but that a man can be a God-fearing religious man and still have a thorough knowledge of laws of nature. Sunday Church services consist of early Communion service, 11:00 o'clock (compulsory), and 4:00 o'clock service. Wednesday night is devoted to Christian service. Men of faculty and student body do various forms of social service. Approximately one-third of student body are Christians and average graduating class of from fifty to sixty members is about half Christians. The non-Christians are very friendly to Christianity but the patriarchal system is still very strong and when the consent of parents is gained, a student can be baptized in the Church. They draw students from all classes and tuition is highest at St. John's, with one exception. It takes eight years for the average student to complete the course—more in proportion than average American student takes. They are most anxious to learn and prepare themselves for citizenship. The St. John's Alumni Association is a very remarkable body and shows great loyalty to the college. Many leaders of the world to day are members of the alumni and we see its representatives of China in League of Nations, ministers to foreign countries and leaders in professional and industrial world today, and also leaders in scientific and governmental work. The aim of St. John's is to hand down all the ilght and truth inherited from the past.

The Diocesan collection is to be expended for Alaska outfits.

The usual Altar Day service will be held August 7 in St. Luke's Church,in the morning, and after luncheon a regular meeting of California Branch will be held in Grace Chapel to discuss matters that will have to be decided before General Convention convens in September.

—H. G. B.

As a part of the meeting of the Convocation of Oakland, held at St. Edmund's Church, Richmond, on May 24, there was a gathering of branches of the Woman's Auxiliary in the Convocation. Fifteen parishes and missions were represented, and reports of Lenten work in all of them were given.

We also had the pleasure of hearing from Mrs. L. F. Helmond a report of the Girls' Friendly Society branches in the Convocation, and from Dr. Fletcher a report of the opening of the Business Women's Inn in San Francisco, under the auspices of the Daughters of the King.

The Presiding Bishop and Council having become responsible for the support of 10,000 Armenian orphans, is calling upon Church people to meet the emergency. Mrs. Lance has received seventy-five subscription books, representing $60 each, and has distributed fifty of them among the parishes and missions. It was, therefore, very time to hear an address from Miss Truran, who has worked in the Near East and could tell us of the awful conditions there. Her account will stimulate greater effort to support the Presiding Bishop and Council in fulfilling their promise.

## Successful Provincial Conference

A most successful conference of the Southern Section of the Province of the Pacific was held in All Saints' Parish, Montecito, Calif., May 9, 10, 11, 1922. Nearly thirty delegates attended, representing the Dioceses of California, Los Angeles and Sacramento, and the missionary districts of San Joaquin and Arizona.

The Rev. George F. Weld, of the Diocese of Los Angeles was elected as chairman and the Rev. B. D. Weigle, executive secretary of the Diocesan Counci of the Diocese of California, was selected secretary.

Reports were presented by the following committees: Finance and Publicity; Religious Education; Missions and Nation-wide Campaign; Christian Healing; Social Service and Seamen's Work; Diocesan Boundaries. After extended discussion resolutions were offered and adopted.

Bishop Parsons gave a most interesting report of the Prayer Book Revision and it was discussed with intense interest by many members of the conference.

Among the subjects which aroused special interest were: Christian Healing, the Young People's Fellowship, Week-day Church Schools, The Nation-wide Campaign, Church Publicity and the Radio, the Church League for industrial Democracy, Freedom of Speech, and Closer Affiliation with Interdenominational Activities such as the Federal Council of America and the Internataional Sunday School Council.

A resolution was adopted stating that the Church ought to avail itself of the education anl and publicity values arising from the rapid development of the radio. A resolution was also adopted deploring the contemporary suppression of freedom in America through the limitation of free discussion of the principles of social service and patriotism, and calling upon the Church to defend its rights of a free Christian democracy in a free assembly, free discussion, a free press, and a free pulpit.

The conference was unique in its bountiful provision for the entertainment of the delegates. They were feted and entertained on many occasions every day of the conference. Dean and Mrs. Weld entertained the delegates at "Weldwold," their beautiful country home. The delegates were also buests of Mr. and Mrs. Isham, Mr. William Duane, and Mrs. Fiske-Hammond, and the guests of All Saints' Parish, at the magnificent Montecito Country Club.

The success and enjoyment of the conference was most largely due to the efficient management and generous hospitality of Dean Weld, and it will have a marked influence in shaping the work of the next Synod of the Pacific.

## The Daughters of the King

President .....Mrs. S. L. Abbot, 2118 Vallejo St.
First Vice-President..Dr. Mary D. Fletcher, 318 Haight St., S. F.
Second Vice-President.Mrs. M. D. Wilson, 1625 San Jose Ave., Alameda
Recording Secretary.....Mrs. E. B. Fish, 750 Parnassus Ave.
Treasurer.....Miss Grace Osborn, 1275 California St.
Corresponding Secretary and Correspondent of The Pacific Churchman.....Mrs. W. C. Morrow, 1840 Van Ness Ave.

### Resolution in Memorial of the Late Mrs. Mary E. Nelson

Whereas, This is the first meeting of the board of managers of the Maria Kip Orphanage and Alfred Nuttall Nelson Memorial Home since the death on April 20 of its greatest benefactor and honorable vice-president, Mrs. Mary E. Nelson, it does not seem amiss to review some of her many acts of kindness and thoughtfulness in connection with the orphanage.

At a time of great stress following the disaster of 1906, when it seemed to managers and trustees that the Orphanage work might have to be given up, Mrs. Nelson most unexpectedly came to its rescue with her gift of $100,000 to be used as an endowment fund. This allowed the work to be continued under improved conditions. The money was given as a memorial of her son, and the original name of the orphanage was officially changed to the Maria Kip Orphanage and Alfred Nuttall Nelson Memorial Home.

From the day of her consecrated gift, July 23, 1908, when Bishop Nichols received from Mrs. Nelson's own hand bank books and papers representing the full amount of her generous gift and placed them on the altar of the orphanage chapel, in the presence of her immediate family and of the boards of managers and trustees, her interest in the home and children never flagged, but continually increased.

Later she added $10,000 to the original sum, the interest to be used for special improvements. On special holidays and on her birthday, January 16, and on July 23 she always provided extras for the children and amongst her many thoughts for their pleasure was the gift of a small sum of money which had been given to her son on his last birthday, and of which she desired the interest to be given each year in money rewards to two children showing according to the sisters' annual report the greatest improvement in character.

Mrs. Nelson was a generous benefactor to all Church institutions and in her long life of almost ninety-two years did an untold amount of good in every direction, but her heart was in the orphanage and its children. It was her pleasure, when her health permitted, to often go to them or to have them go to her, which some always did on her birthday and on the anniversary of her gift. One of her repeated requests was that the only music at her funeral service should be played by Mother Gertrude and certain chosen hymns sung by the children.

To those who had the privilege of being present at the beautiful simple service conducted by her devoted friend and Bishop, assisted by her other friend, Dean Gresham, and heard Mother Gertrude's loving touch on the organ accompanying the children's sweet young voices, the day of her burial will always be among hallowed memories.

The board of managers of the Maria Kip Orphanage and Alfred Nuttall Nelson Memorial Home feels that no formal resolution can convey to Mrs. Williams, the board's beloved treasurer and Mrs. Nelson's daughter, all that it desires to show of its appreciation of what Mrs. Nelson's generous interest has meant to those to whom the care of the orphanage has been entrusted.

Therefore, Be It Resolved, That these informal words be inserted in the minutes of this meeting and a copy be sent to Mrs. Williams; also that a copy be sent to The Pacific Churchman, to be published in its next issue.

BOARD OF MANAGERS,

### A Warning Against Impostors

To the Clergy, Churches and Laymen:

This is to inform you that there are a number of indiscreet and dishonest persons roaming around to prey upon the sympathies of the charitably inclined and collecting funds in the name of the suffering Assyrians. They should all be apprehended and stopped without any exception. The credentials they show as given by various bishops of the Nestorian Church are absolutely false. This evil practice should be stopped.

The Assyrians certainly are in great need, but all such contributions should be sent directly to the Episcopal Department of Missions, care of the Rev. Thomas Burgess, 281 Fourth avenue, New York City.

YAW ALAHA,
Bishop of Barwar and Amedia,
630 East Sixteenth street, Brooklyn, N. Y.

Approved: THOMAS BURGESS.

### Safe Harbors and Open Seas

The following account of the recent Church Congress held in Baltimore, by the Rev. Dr. Atwater in "The Witness," contains an interesting contrast between the Eastern and Western parishes:

I have been attending the sessions of the Church Congress at Baltimore. The Church Congress is a unique gathering. A permanent committee draws up a program of live subjects and secures three or four speakers for each subject, arranges for a place of meeting and invites the clergy and laity to attend. The sessions last four days and the Congress meets once every eighteen months.

Baltimore, in April, is an ideal city for such a gathering. Winter has gone and the glorious spring bedecks the city with blossoms, and the green of the budding trees. But Baltimore has the added attraction of a Churchly atmosphere, which pervades the community. The Church counts for something in such a city. There are numerous large parishes, with imposing buildings, and many enterprises.

Of course, the final charm of the city, as of many places, is the spirit of the people. I think that Stevenson said that almost any town is good enough to spend a lifetime in, but few of them were good enough to spend three days in. Baltimore is one of the few. The people are hospitable, and are graciously so. There is no impression that the visitor is an exceptional event, for which affairs must be arranged. The visitor seems to be provided for as the natural accompaniment of a well ordered scheme of things, and the additional plate is always at the table.

The Congress itself was very interesting. Dr. Slattery, rector of Grace Church, New York, is president, and he presided at all the sessions. We of the Middle West look with unusual interest and some awe upon the rectors of our large and outstanding Eastern parishes. We wonder how they can stand the many duties and cares that must be thrust upon them. If the Church in the East has the difficulties that many of our Western parishes encounter the strain must be terrific. But the Church in long-settled communities has momentum, resulting from the accumulated efforts of a long past. The congregations are seasoned. Many rectors become captains of a well built ship, thoroughly equipped and manned, that has made many a voyage across the open sea of the Church seasons.

With many of us the experience is different. We must lay the keel, build up the structure and launch it, often with a mortgage floating at the masthead, gather the equipment, train the crew, and scurry for passengers.

Our congregations, too, are somewhat soluble in rain water, and often diverted from our doors Sunday morning, by the cry of the car for repairs, or the pleading of a golf ball. A golf ball is an exception to all Newton's laws. Its power of attraction is not in proportion to its mass. Nor does distance reduce its appeal. In fact, the nearby golf ball often is addressed with sharp words, as well as blows, while the distant ball has its due praise. However, I am being diverted and must return to my theme. We of the Middle West are impressed by the strength of the Church in the East.

So we enjoyed Dr. Slatterly's masterful conduct of the Congress. It was gracious, dignified and most happy. His presentations were vigorous and thoughtful, as well becomes the writer of many books. Dr. Slatterly wanted the listeners to become speakers, and he urged discussion.

The program of the Congress was quite varied and very modern. Every subject had bearing upon present day thought and discussion. No one could very well hark back to St. Augustine or Tertullian in discussing "Psycho-analysis" or the question of "Unemployment."

The addresses of the distinguished speakers was of a high order. Fortunately the Congress does not legislate. Unlike the speakers at the General Convention, the speeches were not planned to influence votes on proposed measures. We did not have to enact a canon, or revise a rubric, or provide a service, concerning the belief that Christ's second coming is expected by a few people, some time in October, 1925. That, by the way, will be during the General Convention of 1925.

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View From Chapel Window

## Go to Asilomar and Acquire a New Dictionary

Twenty years ago the word "adolesence" was not to be found in any dictionary published. Now it is one of the most significant words in the study of genetic psychology and supplies one of the principles upon which our modern educational courses are based. The following observation on the importance of studying this and other subjects at our Summer Schools is most opportune. Why not take the hint and combine your vacation with a new insight into the wonders of revealed truth by attending the Asilomar Conference, July 20-27

Could you give a definition of adolescence Do you know the physical, mental, and spirtual characteristics of the different ages of youth Could you explain and controvert modern types of pantheism? Is the God of the modern revivalist your idea of the God whose nature Jesus visualized? Are you familiar with the facts of the life of Jesus and their bearing upon human relationship?

The teachers of the Summer School will address themselves to these, and many other questions. If religion is to be vital, it must build up more than emotional interest. It must convert the will. Conviction is very largely built up by study. The teaching Church, other things being equal, in that Church in which loyalty is the key word. The consistent Christian is that one who worships God with his mind as well as his other faculties. The riches of the Word of God uniformly lie beneath the surface, and the jewels of Scripture are the reward of patient and earnest exploration. Study is dynamic.

The Summer School is our first effort to supplement inadequate religious training for teachers and parish leaders. If a questionnaire were sent to the Church school teachers of our diocese, asking simple and fundamental facts in regard to the doctrine, discipline and worship of the Church as well as the church's history from Apostolic times, how great would be the embarrassment on both the side of the questioner and those questioned! Boys and girls in our colleges, and men and women of mature life are drifting from the Church into the modern isms, because they do not understand the major promise of Christian religion; the Christian doctrine of God. Abuse and ridicule are effective and un-Christian in their efforts to dislodge error. It is the truth that makes us free.

## Diocesan Papers

**(Some statistics from the "Handbook of Church Publicity," just published)**

In the nine months when the four quarterlies and the bi-monthlies among the sixty-three Diocesan papers appear, the total number of copies printed is over 125,750. Nine papers publish an edition equal to or greater than the estimated number of families in their Dioceses; six others have editions within 1000 of the number of families.

Eighteen of the sixty-three papers carry no advertising.

The size of the editions varies from 300 to 7300. Twenty-seven papers have editions between 1000 and 1850.

The yearly subscription price varies from 25 cents to $2, each extreme being a twelve-page monthly, carrying advertising, with editions of 2500 and 3000. One bi-monthly and two quarterlies are free.

Practically every subscription list is increasing and many papers are making a serious effort to reach every family in their Diocese.

## Ho! for Asilomar!

Now is the time to make your reservations by sending in your application to the dean of the Conference, the Rev. L. B. Thomas, whose address is given below. Note carefully this faculty and program. See what you will be missing if you do not attend this Conference. Eventually. Why not now?

### FACULTY

Rt. Rev. W. Bertrand Stevens, D. D., Bishop Coadjutor of Los Angeles. Special addresses.

Miss Emily C. Tillotson, Educational Secretary Woman's Auxiliary, National Office.

Miss Frances H. Withers, Secretary National Department of Religious Education.

Rev. William E. Gardner, D. D., Executive Secretary National Department of Religious Education.

Rev. Charles N. Lathrop, Executive Secretary National Department of Christian Social Service.

Rev. A. W. N. Porter, Ph. D., Rector Trinity Church, San Jose, California.

Rev. Charles W. Baker, Missionary to the Klamath Indians, Orleans, California.

Rev. Charles B. Scovil, Executive Secretary Board of Christian Education, Diocese of Los Angeles.

John D. Alexander, Field Secretary Brotherhood of St. Andrew.
Rev. Lloyd B. Thomas,Dean, Rector Trinity Church, Oakland.

### COURSES

1. "The Task of the Church," Miss Tillotson.
2. "The Church School Service League," Miss Withers.
3. "The Educational Opportunity of the Churchman," Dr. Gardner.
4. "The Social Opportunity of the Churchman," Rev. C. N. Lathrop.
5. Bible Study. "Great Psalms in Relation to Health and Happiness," Dr. Porter.
6. "New Testament Bible Study," Rev. C. W. Baker.
7. "The Young People's Fellowship," Rev. C. B. Scovil.
8. "Personal Work with Boys and Men," Mr. Alexander.

Text books will be used in as many courses as possible.

The Baptist Young People's Union holds it conference, about 400 strong during this week, so register early.

A pageant will be presented under the direction of the Rev. F. D. Graves of Reedley, District of San Joaquin.

### ROUND-TRIP RAILROAD FARES TO ASILOMAR

| From— | Season | 15-day |
|---|---|---|
| Los Angeles | $18.50 | $15.50 |
| Fresno (via Livermore) | 12.75 | 10.75 |
| Fresno (via San Francisco) | 16.00 | 13.50 |
| Sacramento (via Stockton) | 10.25 | 8.50 |
| Sacramento (via Benicia) | 10.50 | 8.75 |
| Stockton (via San Jose) | 8.00 | 6.50 |
| Stockton (via San Francisco) | 10.75 | 9.00 |
| Oakland | 6.00 | 5.00 |
| San Francisco | 6.25 | 5.25 |

### BOARD AND LODGING RATES AT ASILOMAR

| Tenthouse— | For the seven-day period | Less than conference period per day |
|---|---|---|
| Two in room, each | $14.00 | $2.25 |
| One in room | 17.50 | 2.75 |
| Houses Nos. 6 and 7— | | |
| Two in room, each | 15.75 | 2.50 |
| One in room | 19.25 | 3.00 |
| Guest Inn— | | |
| Two in room, each | 17.50 | 2.75 |
| One in room | 21.25 | 3.25 |
| Visitors' Lodge— | | |
| Two in room, each | 21.00 | 3.50 |
| One in room | 26.25 | 4.00 |

Children—Six to twelve years, two-thirds rate; two to six years, one-half rates; under two years, $2.00 per week.

Conference fee, $3.50; per day, 75c.

Register early; room preference in order of registration. Send application for rooms, with fee, to Rev. Lloyd B. Thomas, 521 Twenty-ninth street, Oakland, California.

The Social Hall

## M. E. M Conference at Asilomar

We are publishing the announcement and program of the Summer Conference of the Missionary Education Movement at Asilomar just preceding our own Asilomar Conference. The Rev. W. R. H. Hodgkin is president of the Northern California Section. It is hoped that some of our Church people can attend this Conference and stay over for our own Conference. Our Conference program was made up with the M. E. M. Conference in view and which provides a fine selection of missionary courses.

The 1922 Missionary Summer Conference of the Pacific Southwest Territorial Committee of the Missionary Education Movement will be held at Asilomar, July 11 to 21. The Missionary Education Movement of the United States and Canada is the co-operative agency of all the Home and Foreign Mission Boards for the preparation of missionery educational materials and the training of missionary leaders. And the Asilomar Conference is one of seven similar conferences held annually across the nation for the discovery and development of missionary leadership.

The program for the Asilomar Conference is under the personal direction of the Home and Foreign Mission Boards secretaries, with headquarters in the Southwest, and is planned primarily to meet the missionary education needs of local churches and communities. The daily program comprises:

1. Two-hour normal courses for training teachers of mission study classes, both in the home and foreign study books for 1922 and 1923.

2. Two-hour course for directors of Religious Education.

3. Graded mission study classes for leaders in the work with children and young people, as well as for adult classes.

4. Conferences on church and community Schools of Missions.

5. Conferences on missionary plans and programs for individual churches and Sunday Schools, and other organizations and societies.

6. Addresses by missionaries from many lands and missionary leaders from many churches.

The leaders of the Asilomar Conference come from widely scattered fields of denominational effort, and represent the varied types of Christian work around the world. The rare delight of daily fellowship with these achieving world servants of Christ makes the Asilomar Missionary Conferences memorable forever in the lives of all delegates.

The delegates to the Asilomar Conference include pastors, Church officials, members of Church missionary committees, leaders of missionary societies, Sunday School superintendents and teachers, workers in young people's societies, and specially picked young people who, for purposes of intensive training form a "Servants of the King" group in the Conference.

To cover the program expenses of the Conference a registration fee of $5 is asked of all delegates.

For further information address the Missionary Education Movement, 423 Phelan Building, San Francisco; or 435 Van Nuys Building, Los Angeles.

Asilomar is calling you.

## Magna Charta Sunday

The following article by Dr. David Starr Jordan, a member of the Magna Charta Day Association, was written especially for the religious press in the hope that it will call the attention of the ministers and people to Magna Charta Day, June 15, 1922, and Magna Charta Sunday, the third Sunday in June, which fall this year on June 18.

This is a movement in the interest of world peace, harmony, prosperity and moral betterment. To know the cost of liberty is to cherish it and safeguard it for future generations. In these times when the rights of the individual are being threatened on every side by the oppressive infringements on the part of tyrannical majorities and hysterical mob-rule, such a movement as this may prove the safeguarding of the fundamental principles of our democracy. That such a movement is seriously needed was clearly indicated at the recent conference of the southern section of the Province of the Pacific at Santa Barbara, when the following resolution was unanimously adopted: "Resolved, That this conference deplores the contemporary suppression of freedom in America through the limitation of free discussion of the principles of social service and patriotism, and that this conference affirms its stand for the full rights of a Christian democracy in a free assembly, free discussion, a free press ,and a free pulpit."

The day was approved unanimously by the General Assembly of the Presbyterian Church of United States of America last year, and the General Assembly of the Presbyterian Church in Canada as well as at a meeting of the Methodist Bishops in Portland.

Literature may be obtained free by writing to the executive secretary, Mr. J. W. Hamilton, 147 Kent street, St. Paul, Minnesota.

### INDIVIDUAL FREEDOM AND MAGNA CHARTA DAY

**By David Starr Jordan**

(Dr. Jordan is a member of the National Committee of the Magna Charta Day Association.)

"The greatest thing in the world is for a man
to know that he is his own."—Montaigne.

Democracy rests solidly on personal liberty. It is said in London that "America is like England, only more so." American freedom is identical with British freedom from which it sprang, a foundation stone of which is the Magna Charta wrested from King John in 1215. The thirty-ninth article of this epoch-making document reads as follows: "No free man shall be arrested or detained in prison . . . or in any way molested . . . unless by the lawful judgment of his peers and by the law of the land."

In the age-long conflict of justice against privilege, the freeman's rights were further safeguarded by the affirmation that "An Englishman's home is his castle," and his body sacred from official man-handling except under legal accusation of crime. These doctrines were thus authoritatively set forth by Lord Chatham: "Every man's house has been called his castle . . . and why is it called his castle? Is it because it is defended by a wall, and because it is surrounded by a moat? No! It may be nothing but a straw-built shed; it may be open to all the elements; the wind may enter it; the rain may enter; but the king can not."

The Bill of Rights of 1689 emphasized personal freedom and declared "the law as it stood" in Great Britain. This act recognized the Prince and Princess of Orange (William III and Mary) as the lawful rulers of England, confirming at the same time certain provisions for the rights of the citizen and of parliament. Article V insists "That it is the right of subjects to petition the king, and all commitments and persecutions for such petitionings are illegal." Article IX declares "That the freedom of speech and debates or proceedings in parliament ought not to be impeached or questioned in any place outside of parliament."

In a letter to workingmen of London in 1863, Lincoln said: "These sentiments of American democracy are manifestly the enduring support of the free institutions of England, so I am sure also that they constitute the only reliable basis for free institutions throughout the world. . . . It seems to have devolved on the American people to test whether a government established on the principles of human freedom can be maintained against an effort to build one upon the exclusive foundation of human bondage."

These declarations and others of like tenor, from Magna Charta down to the present time, form the basis of Anglo-Saxon liberty. The main provisions of the Bill of Rights were adopted in the Constitution of the United States as well as in those of the several commonwealths. The fourth Federal amendment reads as follows: "The right of the people to be secure in their persons, houses, papers and effects against unreasonable searches and seizures shall not be violated, and no warrants shall issue but upon probable cause, supported by oath and affirmation and particularly describing the place to be searched and the persons or things to be seized."

A full definition of democratic freedom is implied in these words of John Stuart Mill: "If all mankind, minus one, were of one

opinion, and only one person was of contrary opinion, mankind would be no more justified in silencing that one person than he, if he had the power, would be justified in silencing mankind. Strange it is that men should admit the validity of the arguments for free discussion but object to their being "pushed to an extreme," not seeing that unless the reasons are good in an extreme case, they are not good in any case. . . ."

"If a man does not keep step with his companion," said Thoreaus, "it is because he hears a different drummer."

From a personal letter of Mr. Amos Pinchot to Mr. Samuel Gompers I make this illustrative quotation: "Whether we call it democracy or liberty, the best thing we have here in America is a national ideal towards which the progressive forces and especially the labor movement are constantly working. This ideal is that the citizens shall have the most possible freedom and initiative in thought and action and the best possible opportunity to make a living, and at the same time to develop along natural and constructive lines. . . . If the fight for democracy is to be won in this country, we must keep one thought clear and one principle sacred: the initiative and independence of the average man must be protected. It is the sole foundation of our democracy. The moment you find the American citizen disciplined to authority and trained to look for leadership to a superior class, at that moment you have lost democracy and with it all that is vital or valuable to American life."

Says Thoreau: "There will never be a really free and enlightened state until the state comes to realize the individual as a higher and independent power from which all of its own power and authority are derived, and treats him accordingly."

The Magna Charta was the first formal assertion of the principle of individual freedom which constitutes the solid basis of our national fabric, and without which our republic could never have been formed and could not endure. It is well, therefore, for us to cherish its memory, to study its significance and to place its aninversary, June 15, on the same plane as Independence Day and the birthdays of Washington and Lincoln. The third Sunday in June, as suggested by the Magna Charta Day Association, could be fitly celebrated by religious services.

## Are You a Cog?

Some time ago the editor attended a Rotary luncheon—and a very good luncheon it was. Many interesting things were said but perhaps the most striking was the brief paper read by one of the members, entitled, "I'm Only a Cog, but I Am a Cog." It was a sermon and a good one. This is the way he treated the subject:

D'ye see that cog? It stands up, unvarnished and unadorned, for what purpose? To mesh in with other sturdy and willing chaps and turn the wheel of progress, of accomplishment. Here are some of its lessons:

**Co-operation.** A cog is not a thing-in-itself. It exists for others and others exist for it. A cog believes in team work. Are you a cog?

**Helping Others.** A cog passes its energy on to another cog. All it gets from its neighbor behind it tries to pass on to a needy fellow beside him. Are you a cog?

**One Who Fits.** A cog ceases to function if it is a misfit. It must fit perfectly into the scheme of things, must sacrifice ornamentation, self-gratification—everything which would prevent a perfect fit into the whole. Are you a cog?

**Push.** A cog is chock-full of push. Every helpful impetus it receives it pushes on to its neighbor. Are you a cog?

**Modesty.** A cog is a booster, but not a boaster. It isn't showy or loud-mouthed, doesn't do the peacock stunt. A cog does the helpful thing and forgets about it. Are you a cog?

**Work.** A cog asks no office or honor or fame or glory. Its insistent demand is an eloquent sermon, "Give me a chance to help another cog!" Are you a cog?

**Strength.** See those broad shoulders and rounded, bulging muscles, that solid brace—no wiggle or wobble for Mr. Cog—he keeps things steady. Are you a cog?

**Readiness.** Always in training and always stripped for action. Mr. Cog never overeats or overdrinks or overindulges in any way; he is ready for the job ahead of him. Are you a cog?

**Service.** A score of other lessons could be named, but they are all epitomized in the word "service." Every bit of a cog's surface is a working surface. A cog is 100 per cent useful, 100 per cent serviceable, 100 per cent unselfish. Are you a cog?

There are many kinds of cogs. Some are fitted into massive works, others into delicately balanced ones. Some help to swing a great bridge over which the commerce of the world goes. Some turn the machinery which creates and prepares food for the hungry and clothes for the naked. Some lend a helping hand in fanning a fevered brow. Every cog does a worth-while and needed task, and serves humanity's manifold needs.

There is good teaching here for the members of the Church of God. How different would be the history of many of our parishes and missions if those who compose them could catch the spirit of this brief essay.—Hawaiian Church Chronicle.

## The Christian's Personal Religious Life

**(By John W. Nichols, D. D., St. John's University, Shanghai, from "Christian China."**

Shakespeare and psychology agree that human life goes through phases. Shakespeare allows us seven. I don't know how many psychology counts today; but there are several, grouped on this and that of "adolescence."

In a larger way societies show this same play of phases, and the Christian society is no exception to the law. There is a somewhat different emphasis in every Christian history. There have been ascetic, pessimistic, worldly, pietistic, intellectual and many other "ages" in the life of the Christian church.

At the present time we are in what we are pleased to call a practical age. Ideals of work, and of social service, of getting something done, occupy the front of our stage. We all know very well nowadays, that if we aren't doing something for somebody else we are second grade Christians. The man who can promote or get back of a movement is the type of a "real live Christian."

I state these things not to criticize them, even though I exaggerate a little. Life advances through stages of this sort, and our age has no reason to be ashamed of its activity—its desire to show its faith by its works. There is need for doing, and we do well to be putting out our energies practically.

But there it a certain caution that probably every age needs. If life is a stream of changing phases, there is also underlying all life a continuity of unchanging elements, and even the apparent phase is often but a shift of emphasis. If college years have their own habits and channels of life, we need not suppose that the influences of home and school have gone to the scrap heap. Indeed, the man who gets touched with that idea, goes to the scrap heap himself, if he does not get hit with the awakening brick of experience somewhere along the line. The phase is never the whole of life, and it is disaster to think so. Nine-tenths of any healthy life consists in conserving the good lessons that the past has given us.

In a practical organizing age we are apt to forget that healthy Christian life—indeed efficient practical Christianity—still demands attention to certain old elements of religion. Activity, service, being about the Father's business—is a gne part of Christian life. But it is not all of it, and cannot be made to serve as all of it. I am afraid we are all of us tempted to make it so serve at times. The active life is absorbing, it is worth while. It is easier than thinking, disciplining, repenting, praying. Why not be busy Christians and let it go at that? Because, quite simply, life doesn't work that way.

Christian activity is safe, only when it rests on a foundation of deeper things. Service is a beautiful part of Christian life, but it is in the realest sense "rotten" as a substitute for the deeper elements of personal religion.

Bishop Potter said a good many years ago that there are three kinds of men—those who have, those who do, and those who are. The creative man, who is "doing"; can see plainly enough that he who merely has, is a rather contemptible being, really a parasite on society and, as a type, doomed to the burying ground of dead souls. In an active age, when life runs strong and ful, it is not so clear even to many Christians, that doing is not the real end and satisfaction of life, nor in itself really productive.

The merely active Christian life cannot of itself produce for society the things Christianity has to offer; and may in the end result only in the pessimistic exhaustion of the man or group that has burnt out his dynamo. A soul can be worked out as well as a field.

Continued and real productiveness in Christian life has to have a base in character laboriously cultivated. Evep great talent is no substitute for this part of life. Busy-ness is no safe alternative for the personal religious effort of the Christian. Martha's busy-ness had the logical result of irritation and unhappiness in the home; it was Mary who simply sat and listened, who in that scene got the commendation of the head manager of our Christian Corporation. And we cannot conceive of Jesus simply in the role of the organizer, social service worker, or up-to-the-minute Christian promoter. To be sure He was an organizer, and He served society, and He had a program which he "put over." But underneath it all was Himself—His personality. And that was no by-product of His Activity and work. Quite the contrary. It is very little exaggeration to say that what Jesus did was a by-product of what He was.

It is a comparatively easy matter to point out the roots from which the effectiveness of Jesus Christ grew. His life was made and nourished by His fellowship with His Father. His words came out of His silence. His deeds came out of His prayers. His accomplishments came out of His meditations, and His World Religion out of His personal religion. His activity was nothing in itself; it was "the Father in Him that did the works" (John 14:10). He with the highest office and greatest talents even given to man, knew that He could "do nothing of Himself" (John 5:19). He was not weary because He had "meat that others know not of" (John 4:32).

The foundation of the life of Jesus was His fellowship with the

Father;—His personal religion. Because of that He saw straight, His program went right, His service was "efficient." Because of that inward strength He carried the strain of His single-handed campaign without irritation, without discouragement. He endured as seeing Him Who is invisible. Which seeing was not left to chance; it was carefully attended to. It is because of His inward life that men are drawn by the words and works of Jesus; because from Him we get not only words and works, but the healing power of a divine life that has somehow given its eternal fragrance to the very printed record of them. It is the strength of the current of life flowing day by day from God to Jesus Christ, that overflows so richly in His life for men. Personal religion alone makes efficient religion. So it is with all saints and heroes of Christian history; and some of might be a good deal surprised at the answers, if we were to ask half a dozen outstanding Christian leaders today their estimate of the relation of Christian activity to the life in quiet with God.

The contribution of any age of Christianity to progress does not consist in a one-sided development of its own particular aptitude. The man who gives himself wholly to the spirit of the times in religion has chosen a guide of narrow experience. The spirit of our time tells us to be doing. It is a pleasant voice. We like to feel ourselves in motion. And it is easier to do than to think; or pray. It is easier to sit with committees than to sit with God; easier to type letters than to read those of St. Paul; easier to examine a "situation" than to examine oneself. And so it goes. Personal religion is not easy. But the Christianity of Jesus, of the Bible and of the church tells us thta it is indispensable. It is the spring out of which life and practical power flow. Without it the active life draws on to weariness, weakness, inefficiency, and finally stupid grinding of wheels which produces nothing at all. It is the death sentence of efficient work for a Christian to make the spirit of work his guide or his excuse. We must work. But we must also first grasp the hand of Christ in personal religion. No responsible agent in any corporation can go ahead long "on his own." He must keep in close touch with the General Manager. "Without Me ye can do nothing."

"To work is to pray" and "To pray is to work" are both true proverbs; but never in the sense that either will do alone. Christian life is neither inward nor outward, it is both. Intake must equalize outgo, in religion as well as in business. An efficient response to the spirit of the times calls first for a deeper touch with the Spirit of All Times. The personal work of a Christian must find its balance with his personal religion.

## Business Women's Inn

A May Festival for the benefit of the Business Women's Inn was held at the spacious home of Miss Helen C. Dixon, 915 Fulton street on the afternoons and evenings of May 4, 5, 6, when large gatherings of people assembled to enjoy the delightful musical programs.

On Thursday evening Professor Frank Carroll Giffin was in charge of the musicale, the successive numbers meeting with enthusiastic appreciation. The Friday evening program presented under the leadership of Mme. Christine La Barraque consisted of choice selections which greatly pleased an approving audience. A Children's Matinee on Saturday afternoon, given by The Pussy Willow Players, in charge of Miss Daisy Upham, gave the little ones, as well as their seniors, a charming hour.

Bridge and whist tables were provided for all who favor these opportunities for social enjoyment. That they were very popular with the many guests was evident by the generous patronage which they received.

Miss Dixon's kindly hospitality, manifested in so many ways, rendered this occasion one of the most successful and socially delightful of the season. It is good to realize that a very gratifying sum was turned over to the directors of the Business Women's Inn.

This institution, carried on by the Daughters of the King, was projected under the inspiring leadership of Mrs. S. L. Abbott, who was deeply interested in the Rest Room for Business Women, with an attendance of 500 women a day, and was entirely self-supporting. This splendid venture was obliged to close on account of the high rentals in the down-town section.

The Inn is situated at 318 Haight street. Here women and girls, over thirty years of age, have a comfortable place to live and are surrounded by a real home atmosphere. The premises have been leased for three years. It is hoped that by this time a fund will have been acquired to enable the Daughters of the King to purchase their own building.


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DECEMBER 31st, 1921

| | |
|---|---|
| Assets | $ 71,851,299.62 |
| Deposits | 68,201,299.62 |
| Capital Actually Paid Up | 1,000,000.00 |
| Reserve and Contingent Funds | 2,650,000.00 |
| Employees' Pension Fund | 371,753.46 |

**A Dividend of FOUR AND ONE-QUARTER (4¼) per cent per annum was declared for the six months ending December 31, 1921.**

## A River of Ink on Which Our Civilization Lives

**(Extracts from an Address before the Church Club of the Diocese of Michigan by M. W. Bingay, Managing Editor Detroit "News")**

I have been asked to speak to you tonight on the Gospel of Publicity. The topic title is somewhat tautological, as the word gospel means publicity; that is, good publicity, glad tidings; Godspel, as the old English word was translated from the Latin "bona annuntiatio."

Publicity is no new thing to the world; it is as old as the human race. The first man to express his thought to another was the first reporter. All the great men of all the ages were at heart reporters, their souls aflame with the desire to tell to the world the truths they had come across. The reportorial instinct is inherent in every human being from the gossipy old lady of the sewing circle and the little child who rushes to tell her mother she has seen the moon, to the loftiest minds of all time. Socrates, Plato and Aristotle were great reporters; so were Columbus and Franklin and Fulton; so were Copernicus and Galileo and Newton; so are Einstein and Eidson—each in his chosen field bringing stories to the world that are written for the ages.

Christ came on earth to teach the things of the spirit. His coming was the great outstanding fact of all history. Four inspired reporters have given his story to eternity; they are Matthew, Mark, Luke and John, though we might consider John as the editorial writer.

When the Savior spoke to the multitudes He stood above them on a hillside or He sat in a boat off the shores of Galilee that the people might hear Him to better advantage. These are the simple devices of the average speaker. It is reasonable to assume that if there had been printing in His day, He would have used the newspaper, so that His words might have been heard not alone by the gathering before Him, but by the countless thousands throughout Judea and the neighboring nations. For His message was the light of the world. Most certainly the Epistles of Paul would have found their way then as they have since to the ubiquity of leaden type. No book in all the world has been printed one-half so often as the Bible.

The question today is not how to get publicity. The world will find you out if you have a message for it; remember the Emersonian dictum on him who builds a superior mouse-trap. The world will make a path to your door. The stories of Homer became classic by word and mouth long before they were writeen out. Years went by before the gospel of Christ was given written form, it being passed on orally. Our problem today is not how to get publicity; our problem is to save ourselves from being drowned in an inky flood of publicity. Inter-communication has become so accelerated by mankind's inventive genius that it no longer matters whether you have a message; a pot of ink and a printing press assure you of an audience no matter what your thought may be.

There is no more vital problem in our civilization than this highly sensitized machinery of publicity. The ink of the printer has remade our world. It is time the Church took deep and full cognizance of printing's vast potential strength as a moral and spiritual force and the possibilities of its perversion to propaganda of hate and suspicion, of greed and evil power, of licentiousness and viciousness.

It is alike the menace and the salvation of our era; the answer to the antithesis is the moral law.

"Where a spring rises or a river flows, there should we build altars and offer sacrifices," said Seneca, the pagan, and we have builded altars and offered sacrifices on the banks of a river of ink.

Our civilization is built on the shores of that river. It is the force unique and peculiar to our times; without this river of ink our present day social structure would crumble away, our democracy could not function without it. It supplies us with the cement if intercommunication; on its swift current thoughts sweep over the face of the earth, thoughts of spiritual depths and thoughts of great evil, alike ubiquitous.

Abraham Lincoln would have remained a laborer of the backwoods but he drank of this river which trickled to him through the wilderness in the form of a few old classics and the Bible and it made of him an immortal figure. Every year in the United States alone there are printed more than 11,000,000,000 copies of newspapers. Gutenberg struck the rock which brought forth this river of life.

The first great civilization of which history makes record also lived by the power of a river when Egypt flourished along the Nile. We all know the story of how Joseph predicted the seven years of famine, which came because the Nile failed to overflow its banks and fertilize the soil. Here there flourished a vast civilization 2000 years before Christ, 600 years before letters were introduced in Greece, 1200 years before Buddha, 1500 years before Rome was founded. That great civilization of 20,000 cities was kept alive by the River Nile. The people would have starved but for the genius of Joseph.

But the Nile was only a river; its waters lacked the powers of our magic river of ink. Egypt's civilization passed away as did that of the Babylonian, the Sumerian, the Assyrian, the Persian, the Greek and the Roman; they failed because there was no means of intercommunication; there was no means by which the dumb and inert masses could gain enlightenment; the river of ink had not been discovered.

Our world today needs the voice of the Church, the combined moral forces of our community, our commonwealth, our nation, to prophesy, as did Joseph of old, a spiritual famine of seven years—and seven times seventy years—if our river of ink is not to be corrupted at its source by falsehood, sensationalism, lust and sordidness.

I spoke a little while ago of Matthew, Mark, Luke and John as the greatest of all the world's reporters. It has been said of them that their stories do not wholly conform, but that is a virtue rather than a fault, for while their forms vary, there shines through them all the spirit that makes them one. What matters the context?

It was not what the lowly fishermen of Galilee knew, which has given them immortality; it was the spirit within them which links their names through all eternity with the Divine Presence. Always it is the spirit which animates our work that makes it for good or ill; it matters not whether it be in the pulpit, the halls of government, the courts of law, the factory, the ban,k the store or—what is more to the point in tonight's remarks—the newspaper office.

What of the spirit, for example, behind the newspaper which determines its character?

What of the responsibility of the Church in ascertaining that character and the spirit which moves it?

If the Church has any one function above all others it is to bring to the people a deeper understanding of spiritual values; it should be a great, powerful, vitalizing reservoir of a community's moral force. It should know exactly what it wants and should be in position to demand it.

The banker and the financial man insist on reading the paper that has the latest and most accurate market reports; the politician insist on reading the paper which gives him the best political information; the sportsman reads the paper which gives him the most detailed account of his sporting events; the society woman demands her society news. So does each of us read a paper according to our desires.

Now, we are all composite beings. The banker is never the banker and nothing else; at some hours of the day he is a sportsman, a theatre-goer, a politician, a book lover, a civic leader, a churchman—and so are we all. Transcending all these various individual and, properly timed, absorbing interests, there are moral and spiritual values to be considered. "Man shall not live by bread alone."

Let the Church be as exacting in its demands for the moral and the spiritual values in the daily newspaper as the banker or the politician or the sportsman is in having his desires gratified. Let its leaders speak out against the printed evils of the day with the ardor of a St. Augustine or a Savonarola.

A mother guards carefully the digestive system of her children; she sees to it that naught enters its tender young stomach but that which is good and upbuilding food. Yet that same mother will without heed of the consequences permit the child to fill its tender young mind with all the hideous details of murder, rapine and brothel scandal, of lecherously leering nakedness, of tawdry cynicism and salacious wit, all thrown together under screaming headlines in the guise of a newspaper.

She guards well the child's stomach when a dose of castor oil would remedy the evils of over-eating, but lets it drink with its mind's eye the cup of poison that all the science of the world will never eradicate.

Each newspaper presents a personality. If a man with the personality of some newspapers were to call at the door of the average decent-minded citizen, he would be kicked from the step as unfit to enter a home. Yet that same personality in newspaper form is taken in and absorbed and left around unguarded for the children to read without thought of its evil influence.

Let the newspaper render unto Caesar the things that are Caesar's in the shape of financial tables and baseball scores and political reports; it is for the Church to demand of it the things that are of the spirit. Forms change, news values change, but the spirit is eternal.

The river of water will not rise above its level, neither will the river of ink. Newspapers and periodicals are produced according to the law of supply and demand just as are shoes or ships or sealing wax. If the public demand is for clean and sane and decent newspapers and against the unclean and the insane and the indecent, the market will run accordingly. The newspaper has no more power than that which the people give it. Most of the great newspapers of America are clean and decent; they must be to have the confidence and the following of the thoughtful and moral minded people in their communities. But there are others of no

higher moral caliber than the panderers, morons and demi-mondes they exploit in their day's activities.

It is up to the decent minded man and woman to study the newspapers and periodicals which they take into their homes; to differentiate between the uses to which printers' ink is reduced. When every newspaper reader understands the newspapers of his community by careful scrutiny and thoughtful, study, then there will be a great step forward to the moral side of journalism.

As for the clergy and the Church, the Chicago Federation of Churches showed a wholesome attitude last month when it went on record against newspapers which were little more than gambling institutions with their gold coupon lotteries, and passed resolutions to the effect that it was the duty of the Church to study the newspapers from the moral angle, to insist on the spiritual values as vehemently as the financial man insists on market values.

Study not alone your newspapers, but your magazines and all the other products of the ink pots, with the same care that you would—and do—the motion pictures. Support and demand support for those publications that are of service to you as men of the Church. For example, there is "The Michigan Churchman," a sturdy old pillar in the cause of the faith right here in Michigan. It is now rapidly forging ahead as one of the best of our Church publications in America. What support do you give it? Let your answer to that question be the beginning of your study of what part you shall play in keeping clean the river of ink.

There is chaos and anarchy abroad in the world. There is a great darkness around us; we have but one resource which in the hysteria of the day we have too often forgotten, the moral law.

Let the Church demand the spirit of this law in the newspaper which goes into the home; let it be ever vigilant to keep pure and undefiled our river of ink, that it may guide us as a stream of enlightenment and understanding to the great ocean of human brotherhood.

This, my friends, is to me the gospel of publicity.

## Fundamental Industrial Readjustment on Moral Basis Needed

**R. H. Tawney in "The Acquisitive Society")**

It is evident that during the past three years industry has been carried on in a condition of veiled civil war. It is evident that the state of things is not, as some persons with short memories suggest, a novelty, but that it existed prior to the war. If the problem which it presents is to be discussed sensibly, it appears to me that from the start a sharp distinction must be drawn between two broad divisions of the subject, which are constantly confused, but which belong to two different orders or considerations. In the first place, there are questions of a kind which may be called technical or economic. In the second place, there is what may be called the moral or—I use the word in its broadest sense—political question, by which I mean the problem of securing that the relation of the parties engaged in each industry, and of each industry to the general public, are such as to approve themselves to the consciences of the majority of decent men. Personally, I think the latter problem the more fundamental; in the first place, because one capital obstacle to industrial efficiency is the present friction; in the second place, because lower incomes with good comradship appear to me more tolerable than higher incomes without it.

There are two things which the mass of mankind, at any rate in Western Europe, have within recent times nearly always resented. They may be called, for lack of better words, privilege and arbitrary power. The most obvious form of privilege is income divorced from service, or disproportionate from it. The most obvious form of arbitrary power is the control of lives or work of other persons by men who are not accountable for their actions except to themselves. On the other hand, the typical modern industry—for example, banking, railway transport, or mining—is carried on by joint stock companies, with shareholders who take no direct part in the work of production. On the other hand, the working personnel of industry has no voice in the larger question of business organization and policy on which their livelihood depends. They have no right to demand information as to costs and profits. They are liable to be dismissed without any explanation being given, other than that it suits the firm to dismiss them. They have no power "qua" workers, to make their views prevail, or even to secure that they are discussed. There seem to be three points which are worth specially emphasizing: First—the condition of the tolerable working, under modern conditions, of any industrial system, whether predominantly individualist or predominantly Socialist, is the maximum possible degree of publicity—publicity as to costs, publicity as to profits, and publicity as to wages; second—the right time to make provision for unemployment is not when trade is bad, but when trade is good. Instead of distributing large dividends in the years before the present crisis, firms should have been under a legal obligation to make provision for the easily foreseen depression by setting aside part of their profits to be used in supporting workers discharged because of it; third—it is of vital importance that the principal of the legal minimum wage, established by the Trade Boards Acts of 1909 and 1918, should be maintained and extended.

## A Bishop Speaks Out

**(From "The Witness"**

Three cheers for Bishop Brent. He has spoken weighty and timely words in his address to his Diocesan Council. And apparently he has said them so naturally that the words betray no consciousness on the Bishop's part of having been revolutionary. Clergy who have been scrupulously polite to the rubrics because of their advanced age, and see some hope that the rubrics may be restored to youth by a fountain of life proceeding from the House of Bishops. May Bishop Brent have the encouragement to carry his message there; and have it embodied in legislation.

The Bishop refers to the "Cult of the Adult" which has grown up among us. Services, sermons and organizations are directed too largely to the adults of our congregations. But it requires no prophets mantle, and no Solomonic wisdom to see that the hope for the future of our Church lies in the care and training of children.

Then he pays his attention to the Service of Marning Prayer. Here are his words:

"I frankly admit that the service of Morning Prayer is a tax upon the attention and intellectual resources which even a few modern adults can stand. It can be more easily a soporific than a stimulant. Of course it ought to be a useful training school for the attention, as well as a powerful aid in the development of the mystical sense. But is it so?

"Doubtless there is a certain subconscious education going on by means of an honest attendance upon Morning Prayer, but also more frequently an education in habitual inattention and intellectual slovenliness. The iteration of the familiar prayers without progressive educational aid in the principles of worship has its perils."

But why, oh why, must we labor under a handicap, of an intricate service, for so it is to all new-comers, intricately printed, with all the directions drowned in the obscurity of fine print. If the city council should erect street signs, painted in such small letters that a man would have to climb a lamp lost to determine where he was, the community would break the third commandment, with scarcely a dissenting voice.

It is useless to invite new comers if we confront them with a puzzle. If the General Convention would reprint Morning Prayer so that the wayfaring man, though a stranger, could not err therein, it would earn a debt of gratitude.

For what are we to understand by the mercy and goodness of God? His mercy is His patience. And His goodness is His Light and Word and Holy Spirit. Now every creature has the benefit of divine patience; but no creature can have His goodness, but that which is capable of receiving His Light and Holy Spirit.—William Law.

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